

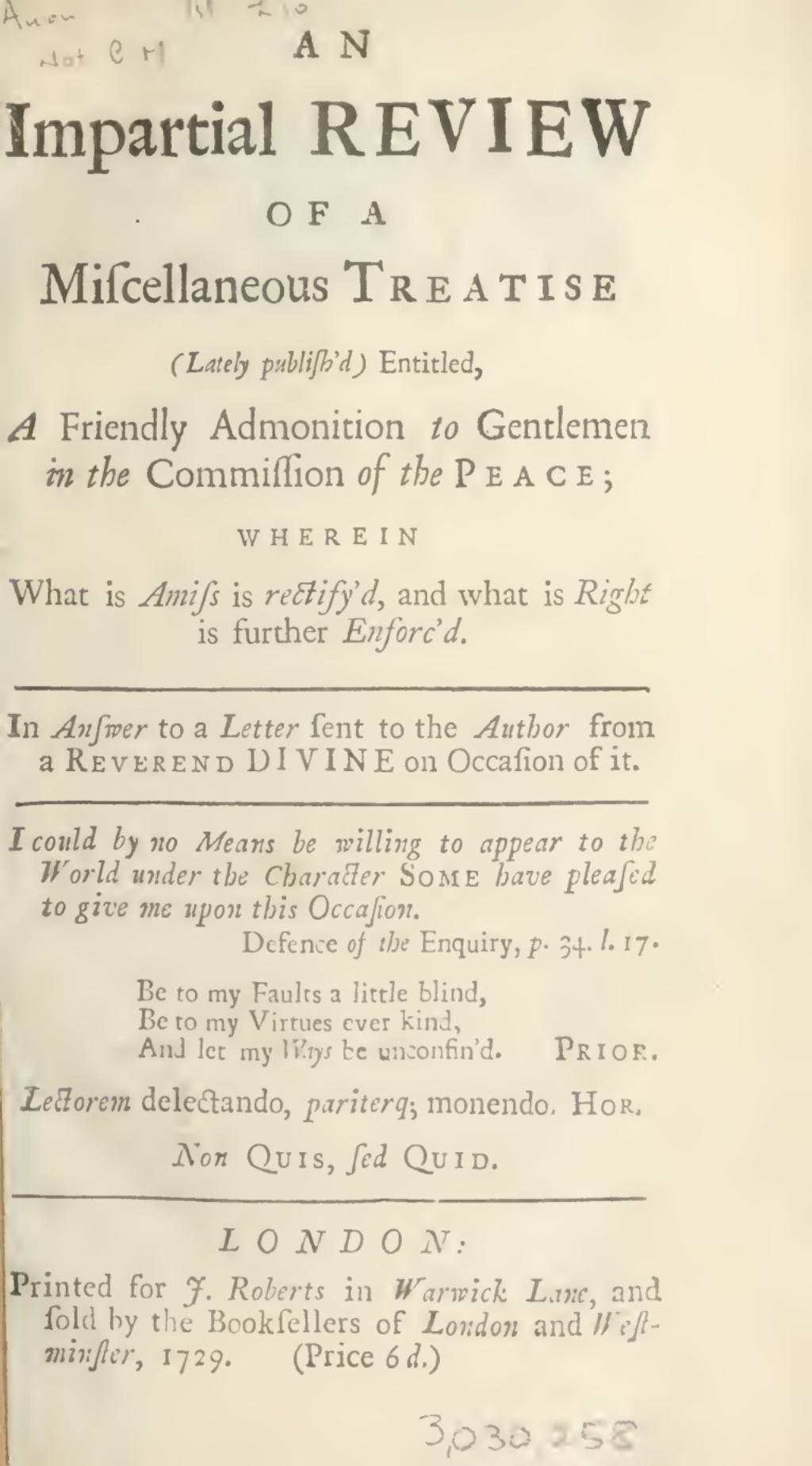


special
collections
DOUGLAS
LIBRARY



QUEEN'S UNIVERSITY
AT KINGSTON

KINGSTON ONTARIO CANADA



AC911.1729.4052



REVEREND SIR,

Feb. 3, 1728-9.


HE Opinion I have of your *Sincerity* has induc'd me to give you an *Answer* to your Letter. And because there may be *Some*, who are as sincerely my *Friends* as *yourself*, and *many*, who, through one Sort of *Weakness* or other, may be dispos'd to make the same *rash* Construction of my *Book*, as you have done, I have taken this *publick* Method of *answering* you, and doing my self *Justice*. As I think you are greatly *mistaken* in your *Censure*, I shall conceal your *Name*, for *your Honour*, and as it was sent me in a *private* Letter, for *my own*. And as I never *have*, so I never *will* let any one know who is my kind Correspondent, whatever Satisfaction it might otherwise be to me to have it known, I had so good, and, so truly worthy a Man, so much my *Friend*. I shall not enter into the *Motives* for your *Opinion*, whether it proceeded

ceeded from any *Partiality*, or *Tenderness*, to any, or *all* the *Persons* concern'd, in my *Censure*, or *no*; but consider it, as I truly hope, it was intended, as sent me out of *sincere Kindness* to *my self*. And as while you *continue* in the *Sentiments* of my *Performance*, you at present have, I must suffer in your good Opinion; while the *Affection* you bear me, must make you be glad to have *no* Reason for it, and while the *sincere Desire* I have to *preserve* your good Opinion must make me *willing* to set you right in the Matter, I hope my *Answer* fraught with all these *Inducements* to send it, will meet with a *favourable Reception* at your Hands. I thought I could do no less than make you a *Present* of my *Works*, in return for the *Favour* you had done me of the *like Kind*. The *Dye* was *cast* before your *Letter* reach'd me; nor had I receiv'd it *earlier* should I have chang'd my *Resolution*. For which you shall have my *Reasons* at large, as soon as I have *copied* your *Letter*.

— Jan. 31, 1728-9.

SIR,

I Have heard read a good Part of both the Pamphlets you sent me last Night, and think the good Parts so small, the useless Parts so large, the Mixture so strange, the Resentments you express so unchristian, and the Part about old Maids so extravagantly bad, that if you publish them, you will perhaps utterly disoblige your Patron, and may, it may be, ruin your self

self. If it be not therefore utterly too late, I
beg of you, to suppress them as being

Your real Friend

* * * * *

You have here, Sir, taken upon you to pass a very heavy Charge on both my late Writings; one of which, being out of the Question, I shall say nothing to. Only, as far as your Censure extends to it, it is the first Time I have heard it disapproved, tho' Men of unquestionable Wisdom and Goodness, and that wish me very well, have read it, I don't in the least doubt but the publishing it will have some good Effect, among the thoughtless, and inconsiderate Part of Mankind, into whose Hands it may fall, by the Example I have therein given them, of an early Inquiry into the Nature, and End of LIFE. It was for the Benefit of These I publish'd it, and if it miscarries of its End, it will be only of that for which it was made publick; for it was writ for my own.

AND now, Sir, as to my latter Performance, had I receiv'd your Letter in Time, how little Reason had I had, to have put a Stop to my Proceeding, when such an avowedly ill-grounded, and so rash a Censure had been passed upon it? A Censure on the whole, with an express Acknowledgment you had not heard read the whole. This I can freely excuse in you, knowing the honest Warmth of your Temper, tho' I should never have excus'd it in my self, notwithstanding I may

not, perhaps, be *constitutionaly* less warm, nor *habitually*, for my Age, less honest, than you are. I shall now give you my *Observations* on every *Article* of your *Letter*, and if I give a *full*, and a *decisive Answer* to every particular you lay to my *Charge*, I hope, from the *good will* which I am *assured* you bear me, you will be *pleas'd* to find your self *mistaken*.

YOUR first *Charge* is, "That the *good Parts* are *small*". I am surpriz'd how you could say *This*, without reading the *Whole*. Since without it, it was impossible for you to come at the Knowledge of the *Proportion* between what you *approved*, and what you *might not*. Your second *Charge* is exposed to the *same* Objection for the *same* Reason: Tho' not, I confess, so *fully*, because the *useless Part* of any Performance may be *large*, when the *major part* is *not so*. In this Sense, Sir, I could willingly allow the *justness* of your *Censure*, for I pretend not to do *that*, which no Man, no, my Friend, not you *your self*, ever *did before me*. Then "The *Mixture* is so *strange*." Let me ask you here, Sir, did you never see, without *Surprise*, half a Dozen *different Dishes* of *Meat* set *together*, on the *same Table*? or did you never put on your *Cloaths*, or read your *Taylor's Bill* without *Astonishment*, at the *Silk, Twist, Buckram, Stay-tape, Wood*, and *Cloath* that composed them? The *Mixture*, Sir, in my *Book*, how *strange* soever it appears to you, is no *stranger* an *Object* than either of *These*. As both *these*, notwithstanding the *Diversity* there

there is in the several *Parts*, conspire in the same *End*, the *one* to *nourish*, and the *other* to keep the Body *warm*, and *decent*, so every *Part* of the *Mixture* of my Book, tends to make those that are not so of my Readers, good *Men*, good *Englishmen*, and good *Christians*. Nay, I had in View, the *doing good* to the *Ladies*, (and to all *Ladies* that stand in need of the *Good* which my *honest Advice* carries in it,) to my *Knight*, and to his *aged Brother* likewise. This was a *Charity* which as a *Man*, and as a *Christian*, I thought I ow'd them. Indeed I must own, like an honest and able *Artist*, I was obliged, in order to do them any good, to *cut away* a pretty deal of *proud Flesh*, to come at the *Bottom* of their respective *Ailments*; but I hope they will not think themselves the less obliged to me for it, when it was so *necessary* for their respective *Cures*. Shew me one *Passage*, nay, even that *noted* one on *Old Maids*, that does not conspire to this *End*; or that *may not* be *construed* so, (and if it *may*, it would be pretty difficult to say, *WHY* it should *NOT*,) and I will acknowledge you in the *Right*, and my self *mistaken*? Nay, I will be bound to do that, which I can assure you, (as my Mind is, at present, and as it has stood a good while) I should not count a *slight Sacrifice*, Give up my *Pen*, from ever troubling the *Publick* with any of my *Sentiments*, on any Account, any more. But further, had you done what you ought to have done, before you censur'd the *Strangeness* of the *Mixture*, to have *beard read* the *Ple*; had you attended, you would have found

found the *Justness* of the several *Transitions* from one *Subject* to another *throughout*.— But “ *my Resentments are unchristian.*” How uncharitably precipitate are you in your *Judgment*, to think so, while you are *ignorant* of the *Spirit* in which I *wrote*, and while there is no *Sentence*, no not the *severest*, that, *necessarily*, implies this *Censure*? There is an *End* at once of all *Reproof*, if it cannot be given without the *Supposal* of an *unchristian* *Spirit* in the *Giver* of it.--- But “ *the Part* “ *about Old Maids* is so extravagantly bad.” This, I do own, has some *Truth* in it, as I believe *yourself*, and *some others* have *taken* it, but which, I don’t doubt before I end this *Letter* to shew you, as difficult a *Thing* as you may think it, has been doing all *your Judgments*, and *Me* great *Injustice*. I do own however, that a *Word* I had so much *Sense* as not to think *advisable* to write *at length*, had been better not *writ at all*, or at least not *paraphras’d* upon, since it has appeared so *indecent*, (and I own *is* so in the *Sense* it *is taken*) and so *ill* an *Use* has been by *some* made of it. An *Use*, by the way, that I had not the least *Idea* of, and never *once* came into my *Thoughts*, however *naturally* it should seem to have presented itself to *your’s*, and to those of *some others* of my *Readers*.

THE *remaining Part* of your *Letter*, being *Conclusions* only which you draw from your *Premises*, I have nothing to do with them but as your *Premises* are *true*; which if prove to be *ill-grounded*, your *Inferences* *will* *fall* of *themselves*.

If you had *heard* read my Book out (as, I
 beg Leave, once more, to tell you, you *ought*
 to have done, in *Justice* to yourself, and to
 me, before you had *censured* it, for many
 Things *appear* very different, as they are
 seen *entire*, or *separate*) if, I say, you had
 heard read my Book throughout, and had *at-
 tended*, you would have found, there were
 two Reasons that induced me to trouble the
World on this *Occasion*, a *prior*, and a *pos-
 terior* one. The *former* of these was a *Reason*
 of *Necessity*, to which, while it *subfisted*, no
Answer or *Objection* can be made, by any one
 that informs himself of the *State* of the *Case*,
 " Why it should not have taken place." Or
 when he has acquainted himself with it, has
 any *Sense* of the *Circumstance* I was in, on
 Account of it. " An *innocent* Person flies
 " to me for Protection, under an unjust *Ac-
 cⁿsation*, wherein her *Reputation* and *Life*
 " itself were at Stake. I inquire, with great
 " Humanity, into it, and find Reason to
 " suppose her *unjustly* accused, and am, for
 " so doing, *suspected* myself by a *Magistrate*,
 " of being an *Accomplice* with her; she is
 " still in *Prison*, and not *certainly* known to
 " be *innocent*, and a *Warrant* issued to *take*
 " me up, by that very *Man* (if he deserves
 " to be called so) *whom* I desired might re-
 " consider the *Matter*, which must *nece-
 ssarily*, and *unavoidably*, have been attend-
 " ed (for there was directly the same *Evi-
 dence* against me as against her, that is,
 " the *constraining* *Pleasure* of her *Mistress*)
 " with a *Suspicion*, or, at least, a *Rumour*
 " which

“ which alone, let me tell you, would have
 “ been no light Matter) of my being actu-
 “ ally concern’d with her” — Let any Man
 alive read this *State* of the *Case*, in short, or
 as I have *writ* it, at large, in the *first* 27 Pages
 of my Book, and see if any *prudenter* Me-
 thod could be thought on to *screen* my self
 from the *terrible Consequences* which through
 the *Wickedness* and *Weakness* of those that
 were concern’d, were impending on me, than
 to set about the doing *what* I did, I mean,
 the making the most *publick Appeal* pos-
 sible against the *Injustice* that was done me.
 To *Whom* could I have gone and *complained*
 of the *Hardship*, who could have been *assured*
 of my *Innocence*? Especially considering
 what had so *lately* broken out on the *Chara-
 cter* of *one*, thought as *virtuous* and as *honest* as
my self. I am sorry to have Occasion to
 mention *This* now, for I would not willingly
 revive the Calamity of any Man; but the
Necessity of the *Case* must be my *Apology*:
 For surely it must be allowed by every one,
 that *it* ought to have had, *then*, great *Weight*
 with me. There must be no *common Sense* in
 the World, if it can be thought, as the *Case*
 was then, that I had any *other* Method to
 pursue to *do* my self *justice*, and to *prevent*
 the ill *Consequence* of the *irregular* Pro-
 ceedings against me from breaking over
 my Head, than that which I have men-
 tioned. And to *WHOM* could I so *properly*
 have addressed my self, on that Occasion, as
 to the *noble Person*, I had Recourse to, when
 to all other Considerations, it shall be added,

That

* That I was expressly told, That his Lordship would be made acquainted with it that Afternoon. The committed Party was still in Prison, and as I could not divine, might really prove guilty. I had as carefully, and as prudently as I could, enquir'd what ground there was for the Suspicion against her, in order to proceed with the greatest Caution and Advisedness in the Affair. And what could I do more? And then the Thing turn'd short upon my self. Let any one see the Reflections I have made on my Conduct, P. 28, &c. and let me be condemn'd if I acted irregularly or even imprudently, however warmly, in the Matter. Or if I had not the highest Injustice done me, or stood not in the most imminent Danger of Suffering a much greater.

Through God's good Providence to Me and to her, she was discharg'd the next Day, afer three Days Confinement. And those very Persons were forced most dishonourably for themselves, but most honourably for her, to release her, that had sent her to Prison.

HERE the Matter had in all probability slept, as to my self at least, as to the Injury done me, had there been no LIBIDO & IRACUNDIA, no KNIGHTLY lawless lording over a fellow Subject to take Place afterwards. " I am then TAKEN UP in " the most scandalous manner, mention'd P. " 24. when the rest of the Proceedings be- " fore the Co-worships were had against me" Let any Man in the World consider what

Reason there was for doing this, or what Patience and Moderation were sufficient to bear this extravagant Mis-use of Authority, (after what I had already suffer'd) in the *outrageous* Manner in which it was exercised. I am ashamed there is not *Virtue* enough in the World to hiss at *that Man*, wherever he appears, that with so much *Insolence* abused in my Particular, the Power he was intrusted with, towards every Fellow *Subject*: I think such a licentious Proceeding can receive neither *Alleviation* nor *Aggravation* from the *Quality* of the Person so injured; and therefore I *assume* nothing to *myself* on that Head. Could I have deserv'd the *Privilege* of living in a free Country, if I had *sat down* contentedly under this Usage, and made *no* Complaint of the *Barbary* of the Proceedings? Could I have ever deserved afterwards the Name of a *Man*, or a *Gentleman*, had I done it? I love as little as another to make a *Noise*, or be *talk'd of*, but if *Offences* do come, let *them* take the *Consequences* of them for me, by whom they *do* happen: I assure the World, as *warm* a *Man* as I am, no Charge shall *ever* be laid, on any Occasion, to *my Account*, whatever *Character* I may bear, on that *Reckoning*. Remove *Offences*, of any Sort, I *will*, if I can, at any time, but *occasion* them I *never will*. Let any *Man* shew me what *Reason* I had to *acquiesce* under such an *Affront*, or what *Satisfaction* I could have made me any *other* way, for this *voluntary*, *exasperating*, *additional* ill *Usage*? An *Injury* much greater than that of many *Wrongs*, for which the *Law* gives an *Action*. What was there left

left me to do, but to expose, and make publick Examples of Those, who had caus'd me this villainous Ignominy? And whose *Libido* and *Iracundia*, unreprimanded, might cause it to fall, at any other Time, on any other Fellow-Subject. And did I not in doing it, consult likewise the Honour of every worthy wise and honest Man in the Commission, who has in Detestation such tyrannical Proceedings? Let any one that reads this, lay his Hand on his Heart, and ask himself, whether he would have *acquiesced*, without making some *Representation* or other against such an *extravagant Abuse* of Power, had he suffer'd it *himself*, and that in so scandalous a Manner; if he was *able*: or without having some *Justice* or other, done the *Authors* of it? I never read of a more *arbitrary*, or a more *dangerous Exercise* of Power in the *Star-Chamber*, than was acted throughout this whole *Affair*. If I had said and done all that I have *faithfully* related of my self in the *Narration*, without having had any Manner of *Provocation*, (as the impudently suspecting me of a capital Crime, to my Face, of One *Justice*, or the officious sending his *Warrant* twice to take me up of the Other, and that after I had been twice, that very Day, to look after him) could they have been excus'd for calling me to an *Account* for it, in so flagrantly *villainous* a Manner, for representing to a Brother *Justice*, "he had "done a wrong Thing," when he had *actually* done it? — Surely, No. Much less can they be so, after the *outrageous Provocation* given. If Men that read this were not

wholly destitute of all Consideration, how Injuries done to *another* affect *themselves* in a free State, no Man would read *this*, and not think *himself* insulted, and affronted, in the Affront, and Injury, done to *Me*, and would not *resent* it accordingly. And I should have the *Thanks* of *every* one for expressing a *Resentment* of it, that so much became me to shew, as a *Man*, an *Englishman*, a *Gentleman*, and I am sorry I cannot say for the *Advantage* of the *Character* (not having then been in the *infant* State of it, which I have the Honour of being in, at present,) of a *Clergyman*. And especially, in as much as by doing it, I do the *best* that can be done by *me*, in order to prevent the *like* being acted over, towards *him*, or *his*, that reads *this*. And it is for *them* in whose Power it is, if they think fit, and that for their *own* Sakes, and not for *mine*, to do the rest. What *End* of *Government* or *Magistracy* was there *answered*, by sending a *Constable* and *two Men* after me, or indeed troubling their Heads with me any more, after the *Party's* Discharge? --- But "What *Injury* was done me, when I was *discharged*?" What *Injury* is there done any *Man* by a *false* *Imprisonment*, after he is honourably released, yet the *Law* gives him an *Action* for the *Injury*? Was not *mine* an *Imprisonment*? Was I not in *Prison*, as I was led up the Street in Sight of all the World, in Custody of *three Men*? Was I not in *Prison* in the *Vestry*, and was not the worthy *Knight* my *Goaler*? Should such a Proceeding not be animadverted on? Or can it be animadverted on without the utmost

Contempt

Contempt for the *Author* of it? Can it be animadverted on without *Severity*, especially when there was such *COPIOUS* Matter to work on, and which the *Benefit* of the *Subject* absolutely requir'd to have *remark'd*? Power in an *unwise* vain Man's Hand, is like a *Knife*, or a *Candle* in a *Child's*, and one cannot too soon give the *Alarum*, and bid the **NEIGHBOURS** *beware*. Shall great and wise Ministers of State be [and let me add, Sir, with too little *Detestation*] libell'd every Day of their Lives, for doing *that* which may be, for ought they know who libel them, (and which ought to be supposed so, 'till the contrary be *manifestly known*) the very *best* Measures that could be taken, and not such *actual licentious* Use of the Power of a little insignificant *Justice of Peace* be taken notice of? Is the *Liberty* of the *Subject* so *intirely* in the Hands of any *one Set* of *Magistrates* or *Ministers*, by our Constitution, as it is in theirs that are in the *Commission of Peace*? And can there be too great Care taken how this *Authority* is exercised? Can they not *distress* and *harrass* an *inferior Fellow-Subje&t* at Pleasure? And ought they to be *allowed impunely*, when neither *Reason* of State, nor the *Safety* of the *Community* requires it? Is there *Reason* of S T A T E for the *Knight's* being in the *Chair*, or is the *Safety* of the *Community* wrapt up in his being a *Justice*? " If so, I hope we shall soon see him " for his extraordinary Merits-Sake made a " JUDGE ". But to return: Shall we not be *Priest-ridden*, and shall we be *Justice-ridden*? For

For my Part I think Ecclesiastick-Slavery every Whit as good as Civil-Slavery, now I am in Orders, as I thought it as bad before I was in them. In short, they are both *monstrous* and *abominable*, and contrary to the Rights of Men and of Christians, and never to be submitted to. And he that remonstrates against any *Encroachment* of these *natural Rights* of either sort, on any *just Occasion*, is a *Friend* to his *Country* and to *human Nature*; and I desire no higher Character. I have been a *Friend* to the *Publick*, if ever Man was, in giving an Account of these *Proceedings*, and I question not I shall be held such by all *THOSE* who have not *By-Reasons* to prevent their *speaking* their *Minds*; for it is impossible any Man can *think* otherwise. And if I did do it, should not every *Accomplice* bear *his* or *her* own *Burthen*, according as they have acted unjustly in the Matter? To have writ a dead lifeless *Representation* of so *flagrant* an *Injustice*, would have been but one Step above concurring with them. Let *Them* write in a dead, heavy, flegmatick Manner, whose *Subject* requires it, or who cannot write otherwise.

But, Sir, not to conceal it from you, I have receiv'd *another Letter* on the *Subje&t* of my *Book*, from another very worthy Correspondent, who tells me of *personal* and *enormous Abuses* in it, *not to be approved* in a *Layman*, *much less in a Clergyman*; and so far *conspiring* with what you have been pleased to intimate to me of the *Unchristianity of my Resentments*, and of the *extravagant Manner* of treating the *Old Maids*, &c. I beg your Leave to take his Remarks in

as

as I go along, where they coincide with yours ; and I beg *his* Leave to be content I should do it. I have too great a Regard for *his* good Opinion, as well as for *yours*, to lose either, if I can *preserve* it. And now, Sir, I shall be glad to know, where these *personal* and *enormous Abuses* are to be met with, and on *whom* they *fall* ? Is it on the *Knight*, the *Ladies*, the *Servants Mistresses*, or, on the *old Gentleman* ?

Sir, not to enter into too large a Field in discussing what *may*, and what *may not* be said of the *personal Characters* of Men which their Actions *warrant*, I shall only observe to you, that, That which *may*, for ought I know, be *justly* deem'd *personal Abuse* out of an *Accusation*, is not so *in one*. I look on the *Publick* in a *free State* to be a *Court of Judicature*, to which *any one* has a *Liberty* of *appealing* in any *Cafe*, he shall think fit ; if he does it *fairly*, as I have done, by setting his *Name* to it, and is ready to abide by the *Consequence* of it. It is impossible by *express Law*, to provide for every *Inconvenience* that may arise to any one in a *Community*. And it is my Opinion, that the *publick Shame* for having done an *ill Action*, is no *small Punishment*, nor the *publick Applause* of having done a *Good one* a *slight Reward*. Whatever, Sir, may be *yours*, or any *other Persons Opinion* of this *Matter*, let it suffice, *this is mine*. And it is a *Method* I will ever make use of to *have Justice done* me on any *Injury receiv'd*, where no ready *Redress* is to be had, as in the *Cafe before Us*, any *other way*, and where the

Publick

Publick is at all concern'd in the Injury. There is an *End of Society*, at once, if *no distributive Justice* is to be had in *any Case*, and an *Inconvenience* not to be borne, if not to be had on *every Occasion*. And if I accuse any Man any where, by the *Laws* of all *Justice* I am allow'd to lay every Thing to the *Charge* of that Man's *Character*, that has a Tendency to *support* my *Accusation*. National *Laws* do not concern themselves *quo animo* this is done, but certainly the *Law of Christianity* requires it to be done, *not* out of *Malice*, but meerly for the Sake of *Justice*. With what *Spirit*, whether of *Malice* or of *Justice*, I have acted in this *Case*, is *known*, *primarily*, only to *him* that knows the *Heart*, and to my own *Conscience*. But *Thou* and all my *Readers* might have known, had you read what I say in two *Places* concerning it. * If I have *actually* writ and acted against every Person concern'd in the *Censures* of my *Book*, *free* from *Malice*, and in a *way of Justice*, (as God knows I have) My *reflections* on their *Characters*, are neither *personal* nor *enormous*, nor any *Sort of Abuse*, in your *Brother-Correspondents* *Words*, nor has my *Resentment* been *unchristian*, or the *Manner* I have treated the *old Maids* *extravagantly* bad, in your own. The *Subjects*, Sir, are infinitely too *low* for *Malice*. It is impossible to bear *Malice* where there is so great a *Call* for *Contempt*. Had I done what to the *Shame*

* Pag. 32, 139.

of our Country and Constitution is done daily to other-guess Persons than those I have had to deal with, both in Point of Merit and Rank, Had I, I say, what I might have done, *printed my Case* without my own Name, or without *his*, which I have inserted at length, and *blackned* him what I could, (for it had been no *difficult* Matter so to have *described* him, as to have made him known from all other Men,) I should have thought my self *infamous* in doing it, as I do think all those are, who, be they who they will, *do daily* do the *like*. But I must beg *your* and all my Readers Pardon, if, as I have done, I think I have not done amiss. I have charg'd *Pride* and *Vanity* on my *Knight*, as a *Man*, an *unworthy* *ungentleman-like Behaviour*, as a *Justice*, and *St-p-d-ty* on him as an *Author*. And wherein in doing it have I *offended*? Is there any Mortal who reads my *Book*, and sees not I have done it with *Reason*? If I *mistook* the *Rays* that shine from his *Angelick FORM*, for the *Glistering* of his *Buttons*, and *Button-holes*, it was but a *Deception* *vijus*, which I hope may meet with an easy *Excuse* in me who am known to be so extremely *Short-sighted*. I am readier to ask *Pardon* than I am to *offend*, and if what, I hear, he says be *true*, "That he had a *plain Suit* " on that Day, " I must certainly have been mistaken. And, if they *shone* from any Place, they must undoubtedly have shone from his *FORM*. Was it a *personal* and *enormous Abuse* towards him, to *vindicate* the Age I live in, from his scandalous *Impputation* of an *Atheistical Opinion*, which was

never to be found in the *Writings* of it? I should be glad to be inform'd by what *Right a Magistrate* shall dare at the Head of a *Court of Judicature* to make the Age more wicked than it really is. I think every Man that lives in it *suffers* by this; more especially the *GOVERNMENT*. If it was an *Opinion* he has met with in any of the *impious Books* that have been at any Time *published*, let him *name* his *Author*. If it be not to be found any where, why should not he be thought the *Author* of it, and treated accordingly? Had the “*pretending to an Inquiry after sensible Ideas of the spiritual and Supernatural Truths of Eternal Life*” been a *Doctrine* which we might have known the full *Meaning* of, the *Crime* had not been so great, but to set *abreac'h* a *Tenet*, as highly *impious*, of which no body knows the *Meaning*, leaves the *Minds* of the *Vulgar* at large to think it a *Matter* of the most terrible *Consequence*, and a *Mark* of the greatest *Impiety* possible. And how could I have done a greater *Service* to the *Publick* than to put a *Stop* at once, to all *loose Conjecture* concerning it, by saying “*That neither himself nor any one that heard him knew what he meant*”? This I ventur'd to say, for the *publick Good*, at the *Hazard* of shewing my own *Ignorance*: For I don't pretend, that whatever I can't *my self understand*, is not to be *understood* by any body else; and for ought I know this may be so, by *all those* who have *censured* me, for doing him, and my self *Justice*. But though I expressed my self *universaly*, I hope I shall have the *Justice* done me to be under-

understood *generaly* only, since the *Mouth of a Court of Justice* is supposed to speak the *Sentiments* of every *One* present, and there may have been those, on one *side* or other of him, for ought I know, who knew, or I am sure by letting him *speak for them*, ought to be *supposed* to have known, *What he meant*. In short, if I have any *where*, or in any *Thing*, made an *unwarrantable Retaliation* on him, let him take his *Redress*, *when*, and *where* he can. I have said it in my Book, and I say it again, * “ I am ready to stand the Consequence “ of it. And desire no more Favour than “ the *Law* allows”. He knows as well *where* to find me by a *Writ*, as he did by a *Warrant*, or as when he sent me a *Copy* of his *LORE*. I am ready to answer for what I have done, as I hope I shall ever be for what I shall hereafter ever do in any Condition, or in any *Character*, in *Earth*, and in *Heaven*. This *last*, Sir, I could not say, were my *Resentment unchristian*, nor the *first* were there any *personal* or *enormous Abuse*. Let me intreat you, my good Friend, once more to consider, (for I suffer *extremely* in thinking I suffer *at all* in your good Opinion) Does all *Resentment of Injury* imply *Malice*? or must it be thought *unchristian*? Do *Divines* interpret that *Text* of *Turning the one Cheek to him that has striken the other*, in this Manner? If it must be *unchristian* to animadvert a little *tartly* on a *Conduct* so *irregular*, There must be an *End* of all *Correction* whatsoever. A Fellow that knocks

me down in the Street, must not be *prosecuted*, and *hang'd*. Nay, a *Child*, at this rate, must not be *whipt* at School. For in short, I should be glad to know, how I have *laff'd* the *Mirroure of Knighthood*, but by helping him to a *sensible Idea* of a *Metaphorical Rod*. And this, Sir, for the *same End* too that a *Boy* is *whipt* at *School*, that he may *do*, as he has done, *no more*. And that I may be the *last Person* that may suffer by a *licentious Use* of Power in his Hands. *My Heart* is no more able to bear *Malice* than the *holiest Man's* alive. I have too natural a *Disposition* to *pity* and *contempt*, to bear *Malice*, and too much *Tenderness* of *Nature* to have it take Root in my Mind. * Turn, Sir to that *Passage* in my Book where I begin to lay open the *Irregularities* of his *aged Brother*. Can any Thing be said more *tender* or more *human*? Or let my *CHARACTERS* speak for me in this Respect, where I describe twenty or thirty People, and say not one *ill natur'd Thing* of any of them. And which were writ, and *publish'd* by me, in order to set an *Example* of *Love* and *Charity* to the World, instead of that cruel *Spirit* of *Envy*, *Malice*, and *Back-biting* that is so *fashionable*. This is an *End* I ever had at *Heart*, and which I ever will have. For *Heaven's* sake, Sir, take Care how you at any Time run into such *raſh Censures* of any one's *Conduct*, tho' it be done, as I am satisfied it was, on my Occasion, out of pure *Kindness*.

— But as to the Maids *Mistresses*, I hear
 “ you say, “ How do you bring your self off
 “ there, and above all, as to what you *went out*
 “ *of your Way* to say, against *old Maids* in
 “ general ”?

Well then, Sir, let the *Knight* be put out
 of the *Question*, and, if it shall so please the
 higher Powers, for ever laid aside. Or, with all
 my Heart, let him remain a *dead Monument*
 of my *Mercy*, as I shall a *living* one of his
Justice.

And now, Sir, in the *first Place*, of the *Li-*
dies, the Servant’s *Mistresses*, What have I said
 of *Them*, that can be call’d “ *extravagantly*
bad ” or indeed “ *bad at all* ”? What I have
 ascrib’d to *these*, you may see in the *Page*
 referr’d to, * and I expressly did it, (on my
 own *Knowledge* of their *Characters*,) in the
Danger I was in, when I drew up the *Case*,
 as a *presumptive Colour* of my own, and of
 the Servant’s *Innocence*; and as a *prudential*
Reason for my being so *jealous* as I was from
 the beginning, of a great *Piece of Injustice*
 being committed by them. I did not allow
 my self to say *this*, at *random*, but on *par-*
ticular and *previous* *Information*, of which
 I am able at any *Time* to give abundant
Proof, independent of what arises from their
Actions (tho’ *these* I think stand in no need of
 any *thing* being added to them) in the *Case* in
Question. † As to the *ill natur’d*, and if
 you please to call it the *extravagant Supposi-*
tion I make in *another Place*, of *one* of

* Pag. 7. † Pag. 40, 41.

them,

them, I answer, that that is so far from a personal and enormous *Abuse*, that I am not to this Day *probably* sure that it was *not* the Case. (besides I inserted it only by way of Argument sake.) But, Sir, notwithstanding from many Reasons I have a high *Presumption* to believe it *true*, I am not so far divested of all Humanity as to *swear* it, tho' I have better Colour for its being *true* than either of them had against the *poor Servant*. Did you *hear read* what these good *Women* said of me when the *poor Servant* was before the *Justice*, "That as *she* was the *Stealer* I was the *Receiver of the Bank Ncte*"? † Do you know that I have *Evidence* to prove they said, * "That if I stood by the *Maid*, they "had Money and would make me to fly"? Do you know that when she was in the *cold Prison*, they refused even to let her have her *Stays*, tho' *Decency* and the *Cold* so much requir'd it? If you *did*, where is the *Sense* of *blaming* me for my *Severity* against them? A *Severity* that is not so much in my *Words* as in their *Actions* and *Characters*: And not to have used it on such an Occasion, would have been *Cruelty* to *human Nature* it self. Or are you of Opinion, that *Women* have *no Souls*, and consequently are not *accountable* for what they do? This, Sir, how much soever it would serve your *Hypothesis* of not *resenting* Injuries from them, I cannot come into; for, I must own, I should be very *sorry* so much *excellent*

† Pag. 43 * Pag. 31.

Virtue, as, notwithstanding the too too many defective Characters of all Conditions, among them, there is, I thank God, to my Knowledge, to be found in the *Sex*, should go without its *Reward*. And thus much as to the *personal* and enormous *Abuse*, or extravagantly bad Treatment of the two particular old Maids I have had *Respect* to in my Book. I shall consider what I have said so extravagantly bad of the *rest* of that *Generation*, and wherein I have enormously abused *them*, after I have subjoin'd a *Word* on my *Manner* of treating the old *Gentleman*, the only remaining particular Person I had to deal with in my *Discourse*.

Him I have charg'd expressly in acting both in *Manner* and *Matter*, weakly, illegally, and unwarrantably: And I have added, (and what I have learn'd since proves to have been said with some Judgment,) " it was not the *first* " Time, I was afraid, he had done so": For he forfeited his *Commission* under the great Earl *Cowper*, for the like *Irregularity*. I have stated his *Deeds*, and fully prov'd them, in my humble Apprehension, and in the Apprehension of all that I know that have read them, to have been *so*. Yet with what *Tenderness* I enter'd upon this *Article* relating to him, may be seen by any one, who will turn to the *Page* †, where I begin to examine into the *Irregularity* of his *Proceedings*. I forbore, out of pure *Respect* to his *Age*, not to mention his *Name* at length;

not because I had any thing to fear from doing it. I am ready to tell it to *himself*, or to any Man that shall ask it of me. I have treated him likewise the more tenderly from a Sense of the *Greatness* of the Temptation he was in to do as he did. *Old Maids* to *old Men*, may, for ought I know, be as *tempting*, as *young ones* to *young Men*; and a Man must be an utter *Stranger* to human Nature, and indeed to *himself*, not to have, in this Respect, a *Fellow-feeling* of his *Infirmitiy*, and a natural *Compassion* in one's Mind for him, on its Account. But whatever *natural Readiness* there is in all Men to obey, as so many *Commands*, the *Desires* of their *fair Sisters*, God forbid, that they should always be *implicitly obey'd*, without enquiring at all into the *Nature* of them, or that their *Pleasures* should be so readily follow'd, in such *extravagantly* bad *Cafes*, as was this, which I have *charg'd* and *prov'd* on this *old Gentleman*.

Tho' it does not, *immediately*, relate to any *Article* of your *Letter*, yet as it greatly tends to *vindicate* my *Character*, give me Leave, Sir, at the Close of my *Observations* on my *Conduct* towards the *Knight*, and his worthy *elder Brother*, to take Notice, That I hear it is given out by them, and their few *Friends*, in Mitigation of their united *Proceedings* against me, " That indeed I have " told the *Truth*, but not the *whole Truth*, " of what pass'd between the *old Gentleman* " and *myself*; and that it was, by reason of " what I have *not* related, that the Honour " of the *Commission* was at Stake, if a *War-*
" *want*

"*rant* was not issued *against*, and an Exam-
"ple made of me." I am not at all *surpriz'd*
to hear this is solemnly aver'd by the *Knight*,
and THOSE that *resemble* him; and yet I can-
not but say, I am, at the same Time, ex-
tremely *amaz'd* to hear it. *Surprized* I am
not; for what else have they to say for
what they did towards me? And what Man
would refuse the insisting on a *Falſhood* to
soften so great an *Infamy*, as their *Proced-*
ings have drawn upon them? But I am ex-
tremely *amaz'd* at the *Impudence* of what
they have *asserted*. They give out, "That
besides what I have so particularly related
of what pass'd between us, I gave him a
great deal of *abusive Language*, and parti-
cularly, t at I call'd him *Names*. This, I
say, in my Book *expressly*, * I did not. And,
if I had, I would have as honestly told it,
as I did *all the rest*: For I think I had
sufficient *Provocation* given me to have been
my *Excuse*, in any reasonable Mind, had I
done it; considering the pardonable *Infirmity*
of human Nature, on such an Occasion. But
though, notwithstanding his *Magistracy*, I
should have been very little sorry I had
done it, yet I must beg *yours*, Sir, and my
Readers Pardon, if I cannot bear, however
immaterial it really be, to have that laid
to my *Charg'*, which I was not *guilty* of.
Can it be thought, had I call'd him any *in-*
jurious Names, they would have been forgot
in the Servants *Affidavit*, or in his *Worſhip*'s
own *Account* of the *Story*? He could re-

* Pag. 5.

member a *rash* Expression, which I might, for ought I know, (and because I was not sure I did not say it, I would not take upon me to *deny* it) have uttered in my Indignation against the *Ladies*; and can it be thought he would have forgot what had immediately related to *himself*? This is nothing but a *cuck'd-up Story* since, and, as a *Demonstration* for its being so, I appeal whether there was *one express ill Name* given his Worship laid to my Charge in the *Affidavit* read against me? Can it be thought they would have gone so far out of their Way, to fish for Matter against me, as scandalously to admit a poor Fellow's Oath of my *Intention*, while they had express *injurious Words* to accuse me of? Is it not really amazing they can have the Impudence to trump up this against me now, when it is known I went three Times, after the *Affidavit* that contain'd the *whole Accusation* of his venerable Worship against me, and when they themselves have suppress'd it? What *Contrivance* they may make hereafter to lessen the *Odium*, that has been so justly thrown on them, by feigning another, I cannot answer for, but I am as *sure* as I am now *alive*, that any *injurious Names* were never given him by me, nor ever laid to my Charge in his Worship's *Accusation*: And that I have not omitted the *Sense* of the severest Thing I said to him. As to *Books* and *Reading*, I have I confess a bad Memory; but in any Matter that affects me greatly, the Memories of few serve them better. And I have *Honesty* to relate in a *Case of Justice*, what makes

makes against me, as well as what made for me. If I had not resolv'd to be scrupulously conscientious in my *Relation*, I had had no Occasion to have concern'd my *Reader* with several *Incidents*, which for that Reason I thought myself obliged to mention.

I come now, Sir, (and indeed I must say with very great Reluctance, for I am *asham'd* of it) to take into Consideration that famous *Passage*, which has been so much talk'd of, of the *Compliment*; to which I hope you singly referr'd, when you say, that *Part* in my Book relating to *old Maid's* is *extravagantly* bad; this being the only Place I speak of them, in general, or wherein any *old Maid* is immediately concern'd, but those that assisted at the *Spinster-Petty-Sessions*: For using which as they *deserv'd*, I have no *Apology* to make, nor ever will make any.

Now, notwithstanding the great *Exception* that as been *taken* at this *Passage*, much may be said in *Mitigation* of the *Offence*: *Greater Men* than I, and that very lately, have committed *Slips* with their *Pen*, tho' I must needs say not off so *GR E A T* Consequence, in *Works* not a Quarter so large. They have, as soon as they were discover'd, immediately rectify'd them, have had them kindly and favourably pass'd over, (as indeed they ought, for who, in fine, is perfect?) and shall I despair of meeting with the like *Indulgence*? Or shall I deserve less to have it, on so open a *Confession* of my *Fault*, or on that in-

genuine Contrition, which, before I have done; I hope to express to the Eyes of all the World? As the strict Regard I had to Truth, caus'd me, when it made against me, to mention what had not immediate Relation to my Subject, I hope I shall be both *pardon'd* and *believ'd*, if I make Use of the same strict Regard to Truth, when it makes for me For which Reason I beg Leave to say, that when I went on that Passage, ALL that I had in my Thoughts was this, "That a " Creature endued with Reason, acting contra- " ry to it, is *inferior* to an irrational Crea- " ture, who duly follows its natural un- " erring *Instinct*." And is not this *true*? Is not moral Depravity much worse than natural Imperfection? Will not a wicked Man hereafter wish he had been a Dog, a Horse, or a Bull, or any other Creature, rather than a reasonable one, to be excused from giving an Account of his Actions? And will not a wicked Woman wish something like it? Is it not an immoral Thing for either Man or Woman to neglect One express great End, for which they were made on indirect and unworthy Motives? Or is it not doubly so in the Fair Sex, if it be *true*, what I think to be so, that the little Care that is taken by them to adorn themselves truly to allure Men to Marriage, is the Reason that so many care not for them in the Way of Wedlock; (the only truly desirable Light a Woman can be seen in,) and which gives Occasion, tho' not a *just* one, for so much Irregularity among the Men, and so much Misery among the inferior Sort of Women? I

am very sincerely sorry, that the *Manner* in which I express'd this *Sentiment* should have given Occasion to any *Error of Judgment*, or *extravagant Imagination*; however unreasonable it is, that an *Author*, considering the *Looseness* of the *Age* we live in, should be *accountable* for any *ill Use* that *may* be made of his *Words*, which he never intended. I wish with all my *Heart*, notwithstanding all this, that this *offensive Passage* was *expurg'd*: But, as it is too late to talk of that *now*, Where, I fain would know, is the *Equity* of their *Minds*, that will censure a *Man's whole Conduct*, through 170 *Pages*, I will not say, for a *wrong Thought*, because my *Thought* was *just*, but for the *wrong Expression* of a *right one*? Shall a *Flight* on an *Old Maid*, especially when it is so much for the *Advantage* and *Good* of the *Young Ones*, be thought *unpartisanal*? Or ought we, in *Reason*, to quarrel at the *Spots* of the *Sun*, (I hope, Sir, you will pardon the *Majesty* of the *Allusion*) and not think how much we are behoden to him for the *Benevolence* of his *Rays*?

If ever any *Book* was publish'd, that from the *Beginning* to the *End* favoured of a *true Spirit of Benevolence* and *Good-will* towards *Mankind*, *mine* is *one*; and that through all the *Variety* of the *Subjects* of it. My *Censures* extend *only* to *those*, who, by their *Actions*, have shewn themselves of a *contrary Spirit*, and *only* for having shewn it. Is this a *Thing*, in the *Words* of your *Brother-Correspondent*, not to be *excus'd* in a *Layman*, much less in a *Clergyman*? If it be, I

am sure I neither understand *common Sense*, or *common Honesty*, and the *Defect* of my *Understanding*, not the *Depravity* of my *Will*, must be *arraign'd*.

But it may be said, " If I was *resolv'd* to " be so extremely *rigorous* against *myself*, " as to mention *whatever* made against me, " however *immaterial* to the *Subject*, I might " have contented myself with the bare " *Mention* of it, *excus'd* it, and so *pass'd* it " *over*." — I might have done so indeed; and since I see what *ill Use* has been made of this *Particular*, I wish with all my Heart I had. But, to speak the *Truth*, I was willing in a *long*, *dry*, argumentative *Part*, to unbend my own, and my *Reader's* Mind, with a little honest *Pleasantry*, for which, I hop'd, the *good Use* I should make of it, would be, to all *graver* Minds, my *Excuse*. My Book I was *resolv'd* should contain *some Reflections* on other Matters, of a *similar Nature*, though of a *diffimular* *Subject*, to that which *originaly* set me *a-writing*; And, among others, on the vicious *Vanity* and *Pride* of *Women*, and on the ungentleman-like *Cruelty* of *Men*. Let this be *anamolous* or *analogous* to my *primary Subject*, I am sure my *Intent* was *good*, and I thought it no *indecent* Thing, for one that was about to make so great a *Change* in his *Life* as I was, to take occasion of shewing I hated *Vice* in one sort of *Life*, before I came to recommend the *forjaking* it, and *embracing* *Virtue* in another. And surely may I not be pardoned if I writ as I was, when I both writ and printed it, and which I did not know but I might publish it in, in a *Lay-*

a Lay-character? I have seen as great a *Variety* of all *Conditions of Life*, as I believe any Man of my *Age*. I have seen and observed the *Wants* and *Miseries* of *human Nature*, of which no State of it seems exempt to me, by which we are so *wretched*, but which certainly we may, by much the greatest Part, thank our selves for. That of HORACE's

* *Tuo vito, rerum ne, labores,*
Nil referre putas?

has often occur'd to me, as I have reflected on this *melancholy Subject*, and I am satisfy'd that the *evil Manner* in which the *two Sexes* consider one another, contributes *MORE* in its *Causes* and *Consequences* to this great and miserable *Depravity* of *human Nature*, than any *One Thing* whatsoever. Except that deplorable *Neglect* of *Thought*, *Reflection* or *Consideration*, which indeed is the great *Fat-tent* of that, and all other *Irregularities* both in *Men* and in *Women*; and which is so amazing, that it should get such fast hold of a *Creature*, whose greatest *Priviledge* and *Ornament* is the *Power of Thinking*. For this Reason I was resolved to take *Notice* of it, and to lay the *Fault* at their *Door* to whom it certainly belongs; to the *Woman* first, and then to the *Men*. And what could tend more naturally to *influence* all those *concern'd* to act regularly, than to set before them Eves in the *first Place*, and in the *strongest Colours*, the grievous *Enormity* of their *respective Faults*. I may, Sir, for ought I know late

my *Labour* for representing this, as it ought to be, but I am sure I shall not my *Reward*. If *Women* would take that Care they ought, to render themselves, as I say, *lastingly*, aimable to our *Sex*, it is my Opinion, *Men* would not be, in the general, so *wicked* nor *Gentlemen of Fortune* both so *wicked* and so *cruel*, to the poorer Part of the *Sex*, as too many are. While they *rob* them so readily, on all Occasions of *that*, for the *loss* of which it is not in their Power to give them an equivalent, even in *this World*; much less to compensate them for what they bring them into the highest Danger of *losing* in *another*. Is it not true that the *Pride* and *Vanity* of *Women*, the extraordinary and unnecessary *Charges* they bring with them &c. makes many *Men* neglect them *intirely* in the Way of *Wedlock*, and many others to live *ill* with them in it? The representing this as I thought it ought to be (and I can't imagine why it might n't be allow'd me, as well as *another* *Man* to do it) was the *Motive* that induced me to *paraphrase* a little on a *Word*, which, as I have said, I was wise enough not to write *at length*, and which I heartily wish since it has given *Offence*, I had not writ *at all*. But I was no more *aware* of the general *distaste*, that *Word* excites in Peoples *Minds*, much less as *innocently* play'd upon *there*, than the *Child* that never heard it spoke. My general *Doctrine*, as I have stated it above, is certainly true, and I was only mistaken in the *Instance* I took to illustrate it by. In stating a general *Proposition* I don't take it to be the *Business* of a *Writer*,

Writer, or Preacher, or any *Doctrinalist* to enter into every *Minute* exception to it. What is said *generally* ought not in any Case to be understood *universaly*, and implies, by it self an *Exception*. It may unquestionably have happened, and it may, for ought I know, be the Case with some antiquated Virgins, even in our Days, that they have *worthily* and *industriously* devoted their *Virginity* to *pious Uses*, and if there be a *Reward* for it, pray God give it them; but this shall never hinder me from *Thinking*, nor, on Occasion, saying That *Marriage* is the *natural* State of *Women* arriv'd to proper *Maturity*, as well as of Men; and, That *Women* of all Conditions do *ill*, when they neglect a *reasonable* Opportunity of disposing themselves in *Marriage*. I am satisfy'd that where there is one *unmarried Woman* past forty (which is the Period of Female Age, at which that *unhappy* State, which if I *must* be thought to, I have *iniquously* rail'd at, in my Opinion, commences,) that is *not*, there are a hundred that *are* in it, by those means I pointed at. And I say this with the more Boldness, because I am sure there are few or none of our *Autumnals* but will confess it. For let any *unmarried Woman* past *Forty* lay her Hand on her Heart, and say if she is not *sorry* for having refused the *reasonable* Offers that may have been made her in the earlier Days of her Life. I am sure if she is *not*, I have a *Right* to say that she never *deserv'd* any should be made her. I don't know what others may think, but I must crave Leave to speak for my self, that I

am now, and was then, upon a very serious Subject. I treated it a little *ludicrously*, I own, as did not ill-become the *State* I was in, when I writ it, but it was with a very serious Intention I did so, as may be *observ'd* by the serious Use I make of it. I treated it *ludicrously* that it might be *read*, and with Severity that it might have some *Influence*. *Circum præcordia ludere* — To dally in Cases of such Moment, as this is, so *essential* to the Happiness or Misery of human Nature, is trifling away one's Time; witness the GLORIOUS Reformation which the Ridiculing the prevailing Irregularity of the Sex of *Gaming*, last Winter on the *Stage*, has wrought. If a Man would *do* any Thing, when he is representing such *grievous Enormities*, he must *cut* and *slash* to purpose, in order *effectually* to *let out* the *venemous* Blood that *poysons* the *Constitution*. And what I say of the *Ladies*, I say of the *Men*. The little *lasting* Amiableness that is sought after by the generality of the Sex, is no *Excuse* that *Men* should ruin poor *inferior Females*, because they may not *readily* find among those of a suitable Condition, without *Incumbrance*, *fit Wives* for them. I own with all my Heart, I have been *Satirical*, and I was resolved to be so. I thought, and I think still, and shall ever think, till the *Manners* of *Man* and *Woman-Kind* are in this deplorable Respect reform'd, that the *Extremity* of the *Case* requir'd it. My *Satyr*, tho' a particular *Case* gave Rise to it, was *general*. And as writ without *Malice*, writ as it ought

to

to be. I say in my Book, I made that *Di-
gression for Edification sake*, and I seriously,
and sincerely meant it so. If any Weak or
wicked Minds make an ill use of it, *that
surely ought not to be attributed to me*, who
never meant any *Reflection* on any *unhappy
Creature*, who has liv'd too long without
the Honour, the Credit, and the *Conveniency*
of a good *Husband*. I think they whose Case
this is, are too much to be pitied to be laugh'd
at, or made the Object of *Ridicule* of any
one, any more than the *noting* the *Irregula-
rity* of those who have *elaps'd* their *Season*,
may be a Means, by correcting them, in
Time, to prevent *others* coming into the
like Condition. Let Women take Care to
make themselves *truly* and *lastingly* lovely,
and they need not fear of having *Husbands*
that will make them *happy*. Let them in
disposing of themselves *give up* a few Scores
of Pounds of *Pin-money*, or a few hundred of
Acres of Land in a Jointure, in Considera-
tion of a *Bundle of good Qualities* in the
Man they would marry. And let this be
considered of by *Parents* in disposing of their
Daughters, and we should soon see a *better
face* of Things in the World. But which,
without pretending to the Spirit of Prophe-
cy, I do aver, we never shall see, till this
Article, I have taken the Boldness so hear-
tily to *complain of*, be amended. To con-
clude, I cannot for my Life think that
any *Woman* is not better placed on the *Side*
of a *Husband*, and at the *Head* of a *Family* of
half a dozen *Children*, than in a *desert State*
without both the *Comfort* of the *Che*, or the

Blessing of the Other. And that *all* my *fair Sisters* might stand in a *likelier Way* of becoming so than they seem to do, in general, at present, was the Sake for which I writ this *so exceptionable* a *Passage*, and for writing which I have taken so much Pains to make my *Peace*, and to set myself right, both with *them*, and with you, Sir, who, tho' you, do not exceed me in a *virtuous Partiality* for the fair *Sex*, are pleas'd to treat this *Passage* as so *extravagantly bad*. I thought myself absolutely obliged fully to explain myself on this *Head*; for I do firmly *believe* all *Women*, *Old Maids* as well as *Young*, have *Souls*; and while they remained under a *Prejudice* against me, how could I ever expect to be *hereafter* of any *Service* to *them*?

But to speak *Truth*, it was not *more* my *disconsolate Sisters*, than my miserably *depraved Brethren* that I had in *View* in writing this, and another Part of my *Book*. * I went out of my *Way*, if I must be thought to have done it, with *Design*, to do them this *Piece of Service*. To set them right, as far as my poor Endeavours would enable me to do, in a Point so important to their *Happiness* as *Men*, and to their *Honour*, as *Gentlemen*. And I expressly indulg'd my self in a little *Liberty* in hopes of inclining this *unhappy thoughtless Generation* to take my *Work* into their *Hands*; who would have had in *Horror* any *Thing*, of it self, intirely *serious*, either on this particular *Subject*

* Pag. 125, &c.

of the *Use of Women*, or of *Morality*, and *Religion*, which partly for *theirs*, and partly for my *own* sake, I *annext* to it. Men when they read, cannot avoid forming a *Judgment* in their Minds, however contrary it may be to the *Course* of their *Practice*; by the occurring of which to their Minds, when least Thought on, they may possibly come to be *influenc'd* for their real *Happiness* and *Reformation*. And I do humbly hope that the *Strength* and *Evidence* of my *Reasoning*, in every one of these *Subjects*, will be attended with *convictive* *Conclusions* in *some*, (nay if it be but in *One* only, I shall not lose my *Labour*) of *their* Minds, who perhaps never had a *Thought* or a *Reflection* worthy a *Man*, or a *Gentleman*, much less a *Christian*, before.

And thus much, dear Sir, at large, of your two most *important* Articles of Accusation of my *unchristian* *Resentment*, and *extravagantly bad Treatment* of *any* or all the *Parties concern'd*; and in Defence of another *USELESS* Part, or two, of my Book. In writing which, I would not have you think I have had in View to bring my self off, by any affected *Sophistry* from meriting your *weighty Imputations*. It would be in vain for me to endeavour, by any Artifice, to palliate an *unjustifiable Motive*, in the Sight of HIM who *knows* the *Heart*. Nor could I hope with any Success to *impose* upon you, Sir, who are known to be so quick-sighted, and of so acute a *Discernment* in every Matter you shall please to take into your Consideration. God knows, I have a natural

real Compassion arising in my Mind at every *Infirmity* I behold in human Nature, and that I have it not Exclusive of *theirs*, by whom I may at any Time suffer. I am in perfect Charity with all the World, and tho' I can resent an *Injury*; as I think it becomes me as a *Christian*, as well as a Man, to do, (why else are we bid to be *angry*, provided we *sin* not?) yet my *Heart* is, and ever was a Stranger to *Malice*, and that for my own Sake; for the *Peace of Mind* a forgiving *Disposition* brings with it, to the *Possessor* of it. But at the same Time I say this, I must desire to be excus'd, if I am, notwithstanding of Opinion, that nothing can be a greater *Instance* of true *Charity* than a little wholesome *Chastisement*, when justly merited, of an *offending Person*. And if a Man condemns to be *Executioner* himself, his *Charity* is still the *greater*; especially when, as in the Case before us, *many others* may reap the Benefit of his well-placed Severity.

After this, Sir, I shall take a little Notice, in particular, of the *Compliment* you pay me, with respect to the *Strangeness* of the *Mixture* of my *Subjects*, and which I am sensible you intend me, not merely as an *Author*, as a *Fault of Composition*, but as an *Error in my Intention*, in bringing *Subjects* of so *unsuitable* a *Nature* together. If the *Propriety* and *Impropriety* of this *Mixture* was to be judg'd by the ludicrous State I give of it in my *Preface*, I could indeed hope for *no Quarter*. But surely I ought to have expected, that the *gravest Mind* would have

have excus'd that, when he had once seen the serious Sentiments that humorous *Appearance* leads to, in my Book, and that he would have suspended his Censure 'till he had seen it. But what are these *Subjects*, and what their *Mixture*?

My *Observations* on the *Exercise* of a *Ju-
stice* of *Peace's Power*, on *Goals*, on the *State* of the *Law* in general, arose too naturally from my original *Subject*, to excite any *Sur-
prise* at their being made *Parts* of it. My *Doctrine* about *old Maids*, was of an *incidental* Nature to another *Part* of it ; and the *Lesson* I was willing to give to *irregular Bachelors* incidental to *that*. These, with a *History* of the *Cafe*, and a *Comment* on it, are the *Parti-
culars* of which the greatest *Part* of my *Book* is compos'd ; and to which I have subjoin'd some *Refle^tions* which concern us as *Englishmen*, and as *Christians*, with respect to the *Political* and *Religious* *Disputes* of the *Times*. And where is the *Incompatibility*, or *Inconsistency* in all this ?

You know very well, Sir, that the *Beauty* of the *Creation* lies not more in the *Curious-
ness* of the *Composure* of every *Part* of it, than it does in the *Variety* of the *Subjects* of which it *consists*. Nor does this *Variety* itself strike a curious *Observer* of it *more* on *Ac-
count* of the *Diversity* of its *Parts*, than of that admirable *Connexion*, by which, though *independent*, they are all *link'd* together. My comparing my *Book* to the *Volume* of *Nature*, is doing it an *Honour*, which I am a-*afraid*, Sir, you will be ready to say it does not *fully* *deserve*. To come then to a nearer

Allusion,

Allusion. Is there any Thing in *Painting* that strikes one's Imagination more, than the *Disparity* of the several *Subjects* all conspiring to an *Unity of Design*? Or in *Musick*, that affects one more than the *Combination* of your *Concords* and *Discords* together? Or than a masterly *Transition* from one *Key* to another? I am afraid I am still above my *Subject* in my *Allusions*; but I think I am the more *impartial* to my *Performance* in being so. A *meaner* Object seen in the Company of a more *excellent* one, is observed to greater *Disadvantage*, than when seen alone, or together with one *inferior* to it. If the *Diversity* of the *Subjects* of my *Book* all conspire to an *Unity of Design*, (and that they do, is apparent to every one that shall read it, the *Good of Man*, in one *Relation* or other, and was expressly *intended* so by me;) If, I say, the different *Subjects* of my *Work*, have an *Unity of Design*, and there is no *harsb Transition* from one to another, why may it not be allow'd me to have the *Merit* of it, as well as the *respective* great and little *Authors* of the *Works* I have instanc'd in? And if that be the *Design*, is it a *Design* unbecoming a Candidate for *holy Orders* to have? If every *Subject* in particular has a *Tendency* to *better Mankind*, in every *Relation* they refer to, can there be a *just Exception* taken to the *whole* in *general*? Methinks I am proving *self-evident Matters*; but if I appear to do so, as I really think I must, I desire you to consider, that you have yourself given Occasion for it, while you have been pleased to let me understand, that what I think

think so *self-evidently* good, you, (indeed, Sir, I must say, a little too readily) thought *self-evidently* bad. I cannot think I have Pardon to ask of any Man, or can have justly offended any *Order* of Men, ever so studious of the Dignity of the *Priesthood*, were I actually in the Exercise of it, by any innocent Liberty I have given to my Pen throughout the *Performance*. I can neither think there is any *Indecency* in mixing any, or all these Subjects together, or in *treating them* in the *Manner* I have done. Nay, is the *noted* Passage, at the Bottom, any more than an innocent *Joke*? They must have been very *fat-headed* indeed, who could think Me *serious* in the making *that* a *Compliment*, which was only *ludicrously* term'd so, in order to make Way for the *serious* Argument that follow'd it. I shall not think it inconsistent with any *Character* I shall have in the Church to indulge occasionally, for a *good End*, a little *Humour*, on a *suitable Subject*, out of the *Pulpit*, any more than I should think it not *requisite* to be *serious* in it. There is, we read, a *Time to laugh*, as well as a *Time to weep*, and I take it that both these *Times* were for the *Priests*, as well as the *People*. True Christianity is of a cheerful Nature. And *Wit* and *Humour* (were a Man Master of them) may be turn'd to as *good Purposes*, as they may be to *bad*. *Wit* and *Humour*, in subservience to *Reason*, may be of excellent Use, on many Occasions, and bring about *Conviction*, which *Reason* alone might not produce. But the prostituting *Reason* to the Service of *Wit* and *Humour*, makes a Man a *Effron*; the most

vile and most contemptible of all *Characters*. Is it not one of the peculiar Excellencies of the *SPECTATORS*, that there is that agreeable *Mixture* of *Subjects*, and such an *engaging Variety* in the *Manner* of treating them? I believe there is not a *Clergyman* in *England*, who would not have been glad to have writ the *good* with the *bad*, the *gay* with the *jerious* of any *Volume* of thos: *Papers*: Nor a *Bishop* in *England*, who would have thought it a *Reflection* on his *Character* to have done it. And why then should it be a *Reproach* to me, in whatever *Character*, to have done the *like*? For, in fine, what is my *Book*, but a little *Volume* of *Essays*, on various, and, I beg Leave to say, on the *most* important *Subjects*, treated in such a *Manner*, as that every *Reader* who should take it in *Hand* might find something suited to his *Taste*? I defy that *Book* to be mention'd, where *Subjects* truly *serious* are treated with greater *Gravity*, or with stronger *Force* of *Argument*, and surely shall I not be indulg'd a little *Humour*, on a less solemn Occasion? Is there so great a Difference between the *Leaf* of one *Book*, and the *Cover* of another, as to make that *monstrous*, bound together, that is not so separate? And yet, for being a little *tart*, for Example Sake, on those who have richly deserv'd it from me, or for what Reasons I cannot imagine, I must be so severely animadverted on, as to be charg'd with having done, *what is not to be pardoned in a Man*, *much less in a Clergyman*, in your *Brother-Correspondents* *Words*, and to have it said, if published would ruin me, in yours.

yours. Suffer me, Sir, on concluding this Article of my *Answer*, to assure you, and all the World, under my Hand, That no Man shall ever more studiously endeavour to walk worthy of the *Vocation* wherewith he is *called*, whether as a *Christian*, or as a *Divine*, than, by the Grace of God, I will. Nor exceed me in the strictest Attention to the Discharge of the proper *Functions* of my *Duty*. My Heart and my Head both join in telling you this. And as I am satisfy'd it has been by the express Providence of God, that I have been called to it, I do not in the least doubt, but that same good Providence will put me, in his own Time, in a Capacity of trying the *Strength* and *Truth* of my *Resolutions*.

But, Sir, I would not have you think I shall be ever so swallow'd up in the *Church*, as to forget my *Relation* to the *State*. I shall no more forget that I am an *Englishman*, than that I am a *Christian*. *Liberty* and *Religion* are the only *two Things* worth contending for; the *former* of these *may* subsist without the *latter*, but the *latter* cannot *well* without the *former*: For which Reason, it is an essential *Duty* of the *latter* to take Care of the Preservation of the *former*; however little it has in Ages past been thought to be so by *Many* of *our* *Profession*. My *Change* of *Character*, after having lived long in *Lay-life*, may not be unfitly compar'd to an *Engraftment* of one Sort of *Fruit* on an old *Stock* of another. The future *Fruit* will certainly be of the *Nature* of the *Cyon*, but still it may borrow a *Flavour* from the *Sap* of the old *Stock*, by which

it may be no Loser in its *Goodness*. And I beg I may be pardon'd, if, tho' an *Infant in Orders*, I cannot think myself *one*, in Sense, in Learning, in Knowledge, or Experience of the World, and that without thinking myself any great Matter neither: And that as I have seen something else besides my Father's *House*, a *Grammar-School*, and a *College*, and have employ'd my Time in other Matters, than in merely conning over a *System of Philosophy*, or *Divinity*, so I hope I shall be excus'd, if on any proper Occasion, when the Good of the Publick, or of my Country, shall require it, I have the Ambition of shewing it.

I thought the *present* a very fit OPPORTUNITY of delivering my *Sentiments* on the *Affairs of the Nation*, wherein, as a *Briton*, I must be allow'd to have some Concern. And if what I have said be *just* and *reasonable*, I have doubly deserv'd of my Country, both on Account of the *Goodness* of my *Intention*, and of the *Execution* of it. I have examin'd the *Complaints* and *Dissatisfactions* of People at his present *Majesty's*, and his late excellent *Royal Father's* concluding *Administration*, and have prov'd them *groundless*, and *unreasonable*. And have I not consulted the Honour of my *King* and *Country* in doing it? I have shewn from what *vile*, *base*, *unworthy*, *ungentleman-like* a *Principle* it is, that these *Murmurs* and *Dissatisfactions* are excited in the Nation, by those who studiously endeavour to raise them, and have prov'd it likewise to be from a *Principle* of *Malice*, and disappointed *Ambition*, and

and not from a noble disinterested Concern, for the Honour and Interest of their Country. And that from this *plain* and *decisive* Reason, because if they were *influenced* by that noble *Motive*, it would have carried them to exert themselves to the redressing some of those *certain* and *notorious Constitutional Evils*, under which we, as a *Community*, labour, and which it is in their Power to have redref's'd, and which had been infinitely more preferable to an honest able Mind to have attempted, than to indulge such extravagant Railing at Measures which neither they, nor any one else can *prove*, are not the very *best* that could, in the Situation which Affairs have of late been in, have been taken. We were *lately* no more to take our Measures from *Queen Elizabeth* in resenting the Injuries the *Spaniards* have done us, while there was two such general *Leagues* in *Europe* ready to take *Part* in the *Quarrel*, than we were to take them from *Edward the Confessor*. And those, Sir, that are so ready to bring that great *Queen's* Conduct on the Stage on this Occasion for Imitation, know as well it ought not to have been imitated, as they who have not follow'd it. It will be Time enough to speak with the *Spaniards*, when either their *Allies* shall be as *mad* as they, or on their not being so, they shall *refuse* to give Us *FULL Satisfaction* for the *Injuries* they have done Us; which, I question not, will, on Occasion, be seen to.

Sir,

Sir, All the Parts of my Book, of which I have taken a *Review*, hitherto, relate to us, either as *Men*, or as *Britons*. There remains one more Part to be accounted for, which is that with which I have *concluded* it, and which *relates* to us as *Christians*. There are more Reasons than one that induced me to give my *Sentiments* on this most *weighty* Subject; nor did I see any *Impropriety* to annex some Thoughts on that *Relation* to those of the two *former*. I was more particularly induc'd to do this, because I cannot think, that the *Interest* of *Christianity* is serv'd in following the *Author* of the *Grounds* through all the *Mazes* and *Labyrinths* which he has spread before us, and thro' which he would lead us: And I was not willing to write a Book on Purpose to *shew* it. If however, what I have writ be not *sufficient* on this *Head*, I may hereafter give a larger Scope to my Thoughts on that *Subject*. I look on that *Author* as a Sort of *Ignis fatuus*, or *Jack o' the Lanthorn*, by following of which we are led out of the *high Road*, which most directly leads us to the Believing, with Reason, in *Christ*, and which best conducts us to the *authoritative* Knowledge of the *Christian Religion*. Antecedent to all other *Questions*, the *Matter* of *Fact* of *Christ's* having been on Earth, and *done* such *Things*, and *preach'd* such *Doctrines*, and what *Evidence* we have for it, ought to be *establish'd*, or *rejected*. Let others think as they please, this is my *Opinion*, and I was willing to *enforce* it. Three or four *Things* decide with me the *Truth* of all *Religion*, both *natural* and *revealed*. They are

are these. Is there a BEING *distinct* from the material *World* that *form'd* it, and all that is in it? If there be, surely he can *alter* it, or any ordinary establish'd Law of it, at Pleasure. There can be no Absurdity in conceiving a Possibility of his giving us, by express *Revelation*, a more *explicite* Notion of his own Nature, and what concerns us, than is discoverable by the *natural Use* of our *Reason*. Has he done it? Did he do it by *Christ*? To me it should seem necessary to determine, whether *Christ* came from *God* or *No*, before we reason, Whether he be such a One, as is supposed, previously, to have been *promised*. These seem to me to be *two very distinct Considerations*; the *calling* the latter of which, is only *beating the Bush*, whilst the former is *starting the Game*. Whether this be, Sir, in your Opinion the *small good Part* or *one* of the *large useless Parts* of my *Book*, I cannot tell, but, I hope, you will not think it an *unchristian One*.

I should here add a *Word* concerning the general *Uselessness* of my *Performance*, which you are pleased to say is so *large*; but I am perswaded I should very unnecessarily fatigue my *Reader*, should I enter into any *Detail* concerning it. The *Subjects* of it are, every *one* of them certainly highly *useful*; and it is my *Manner* in *treating* them, only, that must make so *large* a *Part* of it *useless*; if, as you say, it *really* be so. To which, I shall only add, That I have heartily endeavoured to do my *Country* some *Good*, in the several *Respects*, which the *Subjects* of my *Book* refer to;

to; and I shall be very glad to see *yourself*, Sir, your *Brother-Admonisher*, or any one else, do it *more*.

WHEN I had writ thus far in *Answer* to the *Letter* you favoured me with, I suspended my Pen, and kept my Letter *open* a few Days in order to hear what *Objections* might occur from other Hands, in order to make use of the Opportunity of this *Conveyance* to *Answer* Them. But I have heard of Two only, That do not *coincide* with what I have already spoken to. The *first* of which is, " That indeed, my Book was not *ill* " writ, but that it had been *better* for ME, " not to have write it". The *Other*, " That " tho' there are 170 Pages in it, yet because " thcre is something in a *Page* or *two* of it, " call'd *wild* and *whimfical*, and which, if " really so, was expressly intended for *those* " of that *Charatter*, the *Whole* is worth " *Nothing*".

The *first* of *These*, being the *most material*, shall I only take Notice of. And to which I shall make the *following Answer*. That I entred the World a *Free Man*, and that, by the Grace of GOD, I am resolved to *live*, and *die* one. That there is but two *Ways* to bring this 'about, either by honestly *encreasing* one's *Fortune* in *proportion* to one's *Desires*, or by *retrenching* one's *Desires*, to the *Measure* of a *Man's Fortune*. I have throughly studied *human Life*, and *those* that *live* it, and know, That he that has *few* or *no Desires*, of what is not in his *Power*, is as *rich*, and may be as *independent*, as he that has

many

many, and is able to gratify them. It is the *Wanting*, and not the not possessing, that makes a Man poor and dependent. Inordinate *Desires* will make a Man a greater Slave in a free State, than he is, who has the Misfortune to be born under despotic Government, and is without them. Very few Things are absolutely *necessary* to our *Happiness*, that lie not within the Reach of every Man to procure to himself. Right *Notions* of Things would, to the Eyes of every one, put a beautiful Appearance on the *State* and *Condition* of human Life, and take off the *gloomy Aspect* we very falsely think it, naturally wears. Whilst I have wherewith all (as I thank God I have ever had yet, and I question not but from the Goodness of his Providence ever shall have) to feed, and decently to cloath myself (and a very little will serve for these *Purposes* to him who has a *Spirit of Neatness*, or loves to keep his Head clear) I shall never repine at the *Want* of that which I have not. To be without That which I have not, is more the *Misfortune* of Those, to whose Benefit I should convert it, if I had it, than my own. In short, I am resolved to govern myself by my own *Wisdom*, and I will never make a *Surrender* of my Understanding to any Man, but as I shall see *Reason*, because I think it is not in any Man's Power to give an *Equivalent* for it. No, not in the *POPE*'s, by making me a *Cardinal*. Whatever *Good* I shall ever have done me, with this *prime Reserve*, I will thankfully and gratefully accept from any Man. " *My Mind to me a *Kirgdom* is* ",

as the old Song has it, and so would every Man's Mind be to him, were there never, MOST WISELY prefer'd, " The fitting " down to half a dozen Dishes of Meat, " with Variety of Wines, fine Cloaths, a Pair " or two of Horses, or a stately Equipage, " &c. accompanied with abject SLAVERY, " to a single Dish of Meat, with a Glass " of Ale, to a plain Suit of Cloaths, and to " the going to the House a-foot, in the " Possession of *true* FREEDOM".

What Inquietude would not a little sober Reflection, followed by a suitable Resolution free that Man's Mind from, who is a Slave to his Desires? And who when he takes a Reward, or is in Prospect of one, for *doing* what may not be *wrong*, is equally a Slave, as when he takes it to do that which is not *right*. What true genuine Boldness of Spirit, might not be the *portion* of every Man that pleased! What a heavy Load would there not be taken off the C - V - L L - S T, if a Spirit of *true* Freedom more universally prevailed? And how much more freely, if it *did*, would *not* a Prime Minister breath at his *Levée*, at the *End* of a S E S S I O N S!

But, Sir, with all this *true* Dignity of Mind, I cannot conceal it from you, That it is an Article of my Political Creed, to believe it my Duty to be, in the general, for a *Minister*, no less than for a *King*, *de facto*. This, you know, is *Law*, and *That*, I think, may justly be term'd, in a Sense, *Gospel*. I think the Happiness of our Country requires this, where the Question is only of *Measures* more or

or less prudent, and not of such as relate to the *Essentials* of our *Constitution*. In Matters of the former Case I would give my Opinion as I saw Reason, were I call'd to it, but I would abet that *Resolution* that should be taken. That Man who, out of *personal* or *self-interested* Considerations, *opposes* a *Minister*, is as great a *Slave*, as he that takes a *Fee* to *support* him. 'Tis very impertinent to censure *what IS*, because possibly not so *good*, as what we in our *Fancies* may *imagin* *might* have been. The *State* of *Things* in this *World* was never made for *Perfection*, and least of all *Government*. Let *Magna Charta* be once *broke* in upon, the *Petition of Right* made light of, the *Habeas Corpus Act* wantonly *play'd* with, or the *solemn Declaration* of the *Rights* of the *People* be set aside, should I ever live to see this (which God forbid) I shall think it my *Duty*, and I hope every one that reads this would think it *his*, to treat that *Man*, who occasions it, who-ever he be, worse than I have the *Knight*, his *eldest Brother* or the *old Maids*. And I should, with more *Pleasure* take up my *Lodging* in *Newgate* for doing it, than to be lodg'd in a *Palace* in *Velvet*, and *silently* see the *Liberty* of my *Country* endangered.

But whatever a *Parcel* of *peevish*, *splenatick*, *discontented* *Mortals* whisper about, (Thanks be to God) this is a *Virtue*, that there is no *just Prospect* of any *Occasion* to exercise, neither for *Ourselves*, nor our *Posterity*. The *illustrious Family* of *BRUNSWICK* has been protected and honoured by the *Providence* of God, for other purposes. The *Princes* of

it have, in all Ages, been famous in their Generations for being *Protectors* and *Advocates* for the natural Rights of Mankind: Nor are ALL *Those* of them that are now alive (I speak from my own Knowledge) behind any of their Predecessors in these *most eminent Virtues*. We have lately experienced the *Fatherly* *Tenderness* of *One* of them, for the Liberties and Privileges of a *free* People; who, in every Thing, was *expressly* *sollicitous* to make the *Law* the *Measure* of his *Rule*. And when it pleased Heaven to remove him from Us, We have his Royal Virtues preserved to us in his *Son*, who makes it his *Glory*, as well from *Inclination*, as *Duty*, to imitate his Royal Father's *Great Example*. Our *Prince*, in short, is too *good*, our *Ministers* too *wise*, and too *honest*, and have too much at *Stake* of their own, and *Britons* in general of too *true* a *Spirit*, ever to bear the least *Danger* of the *Loss* of their *Liberty*. May the Day of *Judgment* find *GREAT BRITAIN*, as *free*, as *rich*, and as *powerful* (but more *virtuous*) as it is, under our present Most Gracious Sovereigns King *GEORGE* the Second, and Queen *CAROLINE*; Whom may Heaven preserve among us, 'till every one that pay their *Court* to them, imitate them in their *personal* *Virtues*, and become, in their respective *Relations*, as good *Husbands* and *Wives*, *Fathers* and *Mothers*, *Masters* and *Mistresses*, as their *ROYAL-SELVES*! And I ask their *Majesties* and my *Country's* *Pardon*, if I wish *THEM* to live no longer.

Pardon, Sir, the *Strangeness* of this *Mixture*, I beseech you.—I confess I ramble: But it is the Nature of this *Epistolary Way of Writing* to be *unconfin'd*. And it is for this Reason (and, perhaps, you are ready to say, not without *Reason*, because so suitable to my natural Genius) that I like it above all others.

I am now upon the Point of *releasing* you. This I shall do with telling you, that *yours*, and your *Brother-Correspondents Letter*, (which I had the extreme *Consolation* of receiving at one and the same Time) and whatever else of the *like Nature* with the Contents of them, which I *heard* the *first Day or two*, after my Book was published, may be justly likened to a *Clap of Thunder*, the *Report* of which, after the sudden *Explosion* is over, dwindleth away by little and little, 'till it is heard no more; and a fine, pleasant, refreshing *Aura* has succeeded it. I find, in short, Sir, that I have more Occasion for the Exercise of my *Moderation* than of my *Patience*, in the *Manner* in which my *Book* has been, in the general, *received*; and that the World is resolved, that a *Passage or two*, which might have been either *left out*, or better expressed in a *Work* of such a Length, and various Nature, *writ* without the *Privity* or *Inspection* of any Man, shall not destroy the *whole Merit* of what was so manifestly intended for our *Happiness* as *Men*, and as *Englishmen*; and wherein what *Resentment* there is, is no more than what the

States

State of the Case begets in the Mind of almost every one that reads it.

I might, Sir, here allow myself to suppose, that *You*, your *Brother-Correspondent*, and all, who, like you, were led by the *false Colours* I purposely *hung out* in my *Preface*, and *another Part or two* of my *Book*, to *mistake* the *Nature* of it, have, on cooler *Reflection*, and subsequent *Information*, corrected your *precipitate Judgments*; in my *Favour*, and so have suppress'd this *Answer* to your *Letter*; but when I had writ it, I thought it e'en as good let it go; For I thought I could not give both to *HIM*, and to *yourself*, for the affectionate *Honour* I bear you, too great an *Instance* how sincerely I desire to *preserve* your *Good Opinions*, and with what Degree I am;

Y O U R,

James-Street,
Westminster,
Feb. 15, 1728-9.

most obliged, tho' most

unworthy, *Brother*,

and humble Servant,

R. W.

NO N possidentem multa, vocaveris
Recte beatum: rectius occupat
Nomen beati, qui Deorum
Muneribus sapienter uti,
Duramq; callet pauperiem pati,
Pejusq; letho flagitium timet.
Non ILLE pro caris amicis,
Aut patria timidus perire.

HOR. Od. ix. lib. 3.

F I N I S.

Advertisement.

Just publish'd,

I. **A** LETTER to a BENCHER of the INNER-TEMPLE, from a STUDENT of the same HOUSE, writ in the Year 1713.

*Lescite, O miseri, & rerum cognoscite causas,
Quid sumus, & quidnam victuri gignimur,
Quis datus—* (ORDO

*QUEM te DEUS esse
Justit, & humana qua parte locatus es in Re.
Disce!—* PERS.

The Second Edition. Price 1 s.

II. CHARACTERS at the HOTWELL, BRISTOL, and at BATH in October 1723. Price 2 s.

Dulce est despere in Loco.

III. A LETTER to the Right Honourable the Lord Chief-Justice KING on the Subject of a MOTTO for his Lordship's Coat of Arms, on his being design'd a P E E R. The Second Edition. Price 6 d.

*— Neque si
CHARTÆ fileant, quod bene feceris
Mercedem tuleris.* HOR.

To be Sold by J. Lacy at the Ship within Temple-Bar, and J. Debarry on the Pavement in St. Martin's Lane.

